THE

Churchman's Monthly Magazine.

[Vol. II.] DEGEMBER, 1805. [No. 12.]

Biography.

Wisdom is glorious and never fadeth away: yea, she is easily seen of them that love her, and found of such as seek her. She preventeth them that desire her, in making herself first known unto them. Whoso seeketh her early shall have no great travel—for he shall find her sitting at his doors. For she goeth about seeking such as are worthy of her, sheweth herself favourably unto them in the ways, and meeteth them in every thought.

[*Wisdom of Sol.* vi. 12, 13, 14, & 16.]

LIFE OF SAMUEL JOHNSON, D. D.

THE FIRST PRESIDENT OF KING'S COLLEGE, IN NEW-YORK.

[*Concluded from page* 241.]

[*To do justice to this eminent character, we have hitherto copied large extracts from his life, written by the learned and pious Dr. Chandler. With the view of concluding in the present number of our Magazine, by recommending, to every son of the Church, this excellent performance, which is the best History we have of the Church in New-England, during the period referred to, and also the most endearing to many of our communion, whose ancestors, in these biographical sketches, though dead, yet may be said to be alive.*]

EDITOR.

DR. JOHNSON's person, was rather tall, and, in the latter part of his life, considerably corpulent. There was something in his countenance that was pleasing and familiar, and that indicated the benevolence of his heart; and yet, at the same time, it was majestic and commanded respect. He had a ruddiness of complexion, which was the effect of natural constitution, and was sometimes farther brightened by a peculiar briskness in the circulation of his spirits, brought on by the exercise of the benevolent affections.

He was happy in an original *calmness* and *sweetness* of *temper*, that was seldom discomposed, and never soured, by the common accidents of life. *Benevolence* was also a shining part of his character. He scarcely ever suffered a day to pass without doing to others some good offices, relating to their temporal or

spiritual affairs. In him the *younger clergy*, and *candidates* for Holy Orders were always sure to experience the kindness of a Father. His seniority and superior influence naturally placed him at the head of the Episcopal clergy of Connecticut; and for nearly fifty years, there was not, I believe, a single candidate for Holy Orders in the Colony, who did not apply to him for his advice and direction. His own improvements as a scholar, as a divine, and as a clergyman, abundantly qualified him for this direction.

As another branch of Dr. Johnson's *benevolence*, it may be proper to mention his remarkable *hospitality*. For the greater part of his life, he kept what may be called a public table. Yet, though commonly the most cheerful man in company, he was careful to keep up the dignity of his character; and one might discover in him the scholar, the gentleman, the clergyman, and the pious christian, in his freest and most cheerful discourse.—God had blessed him with a quick perception, and with a sound judgment; and by an almost incredible application of these powers, through a long life, he became "the most excellent scholar, and the most accomplished divine, that *Connecticut* ever had to glory in."

The same *impartiality* which distinguished Dr. Johnson's first enquiries attended him throughout all the stages of his life.—He was always willing to re-examine any principles he had adopted, and being a lover of truth and justice, was no idle spectator of religious controversy, but well knew how and when to take a part in *contending for the faith once given to the Saints.*

In reading the public or occasional offices of the Church, his manner was *solemn* and sometimes *pathetic.* His sermons were regular compositions, at once adapted to profit and please. Nor was he less attentive to the more private *parochial duties* than to his public performances. His piety had no mixture of gloom or melancholy, but acknowledging God in all his ways, he went through the changes and chances of his mortal life, rejoicing in God his Saviour. And thus, having finished his work, and ripe for immortality, he was removed from the present life to a better, to be numbered with the saints of the Most High, in glory everlasting.

His remains were interred in the chancel of *Christ Church, Stratford;* where a handsome monument has been erected to his memory, with the following inscription:

M. S.
SAMUELIS JOHNSON, D. D.
Collegii Regalis, Novi Eboraci,
Præsidis primi,
Et hujus *Ecclesiæ* nuper *Rectoris,*
Natus die 14to. *Octob.* 1696.
Obiit 6to. *Jan.* 1772.

IF decent dignity, and modest mien,
The cheerful heart, and countenance serene;
If pure *religion*, and unsullied *truth*,
His age's solace, and his search in youth;
If *piety*, in all the paths he trod,
Still rising vig'rous to his *Lord* and *God;*
If *charity* through all the race he ran,
Still wishing well, and doing good to *man*;
If *learning*, free from pedantry and pride,
If *faith* and *vitue*, walking side by side;
If well to mark his being's aim and end—
To shine, through life, a *husband, father, friend:*
If *these* ambition in thy soul can raise,
Excite thy reverence, or demand thy praise;
Reader, ere yet thou quit this earthly scene,
Revere his name, and be what *he* has been.

MYLES COOPER.

REVELATIONS ch. i. v. 7.

"BEHOLD, he cometh with clouds, and every eye shall see him, and they also that pierced him, and all the kindreds of the earth shall wail because of him. Even so—Amen."

When Joshua, at the head of the armies of Israel, surrounded Jericho, at the sound of the trumpet, the walls fell flat. When the divine Joshua, at the head of the armies of the true Israel of God, the Church triumphant, surrounds this city of destruction, can the event be otherwise? Assuredly it cannot. The strength, glory, and beauty of the world will fall, and come to nothing, at the moment when the trumpet, sounding from the one end of Heaven to the other, shall give notice that the judge of all the earth is coming to his judgment seat in the air. The throne that shall be there erected for him is thus described by Daniel:—"I beheld till the thrones were cast down, "and the Ancient of days did sit; whose garment was white as "snow, and the hair of his head like the pure wool. His throne "was like the firey flame, and his wheels as burning fire: a firey "stream issued and came forth from before him: thousand "thousands ministered unto him, and ten thousand times ten "thousand stood before him. The judgment was set, and the "books were opened." In the clouds over our heads is this judgment seat to be formed; as it is also written in the book of Psalms:—"Clouds and darkness are round about him: right-"eousness and judgment are the habitation of his throne." From amidst this thick darkness, the lightnings, those swift executioners of divine vengeance, shall flash abroad over the earth, while ten thousand thunders, rolling forth from the glorious God that maketh them, shall at once utter their tremendous voices: as it is written again in the same book of Psalms:—"Our God shall come, and shall not keep silence;" as once, when like a sheep before his shearers, he opened not his mouth. "A fire shall now devour him, and it shall be very tempestuous

"round about him. The Lord," even the Lord Jesus, "shall "thunder out of Heaven, and the highest give his thunder hail "stones, and coals of fire." By the brightness of his coming, all enemies shall be consumed, all clouds shall pass away; and the Judge shall appear upon his radiant throne, like his emblem, the sun; so that there shall not be a tongue but must own with the Church in her triumphant song—"Heaven and earth are full of the majesty of thy glory."

The judge being seated on his throne, and all things subdued to him, "before him shall be gathered all nations," all the innumerable multitudes of men and women, that have lived in any age and every country. Every eye shall see the God that made it, and commanded it to be pure and single. How it has fulfilled his commandment will then be known. The sight of Christ upon his throne, will be a trying sight. The effects of it will enter the heart like the piercings of a sword, and reveal all its thoughts in the countenance. Hypocrisy shall then be no more. "Every eye shall see him"—but who shall be able to endure the sight? Even "they that pierced him" must "look on him whom they pierced." Pilate will behold the poor despised Gallilean, whom he scourged, and delivered to be crucified, now ready to judge him and all the world. Herod and his men of war, who mocked and set him at nought, will see him encompassed with ten thousands of saints and angels, about to speak unto them in his wrath, and trouble them in his sore displeasure. A corrupt, temporizing Sanhedrim, who were instant with loud voices that he might be crucified, will see Heaven and earth fly away from before the face of that priest, of whom they, his representatives, were the betrayers and murderers. They who platted and put on the crown of thorns, shall be struck blind with rays of glory burning from his sacred head. And they who drove the nails, and he who thrust the spear into his side, shall see that same Jesus whom they pierced, exalted above every name that is named in Heaven and earth.

But think not that the Jews, who crucified Christ, are the only persons that will have reason to tremble at this sight. There are others who may dread it as well as they. Those, whose sins, yet unrepented of, sharpened the nails and pointed every thorn. Those careless ones who are at ease; whose hearts, harder than the rocks that rent asunder at his crucifixion, remain unmoved at the sight of the Son of God, dying upon the cross for them, and calling from thence to a thoughtless world, "Is it nothing to you, all ye that pass by? Behold, and see if "there be any sorrow like unto my sorrow, which is done unto "me, wherewith the Lord hath afflicted me, in the day of his "fierce anger."

Bishop Taylor, in one of his advent sermons, has an expostulation with a sinner upon this subject, which is so just, beau-

tiful, and affecting, and so infinitely beyond any thing I can offer, that I shall not only have your pardon, but your thanks, for reciting it. "It was for thy sake that the judge did suffer unspeakable pains, such as were sufficient to reconcile all the world to God. And to consider that thou hast, for thy own particular, made all this in vain and ineffective; that Christ, thy Lord and Judge, should be tormented for nothing; that thou wouldest not accept felicity and pardon, when he purchased them at so dear a price; it must needs be an infinite condemnation to thee. How shalt thou look upon him that died for love of thee, and thou didst scorn his miraculous mercies? How shalt thou dare to behold that holy face which brought salvation to thee, and thou didst turn away, and fall in love with death, and deformity, and sin? And yet, in the beholding of that face, consists much of the glories of eternity. Surely all the pains and the passions, the sorrows and the groans, the humility and poverty, the labours and the watchings, the prayers and the sermons, the miracles and the prophecies, the whip and the nails, the death and the burial, the shame and the smart, the cross and the grace of Jesus, shall be laid upon thy score, if thou hast refused the mercies and design of all their holy ends and purposes. And if thou rememberest what a calamity that was, which broke the Jewish nation in pieces, when Christ came to judge them for their murdering him who was their king, and the prince of life; and considerest that this was but a dark image of the terrors of the day of judgment, thou mayest then apprehend that there is some strange unspeakable evil in store for one who refuses the salvation of Jesus, and rather chooses that Satan should rejoice in his destruction, than that Jesus should triumph in his felicity."

Thus far this excellent prelate. And all who consider the matter in this, its true and proper light, cannot wonder at the effect which, as St. John in the text tells us, the sight of Christ will produce among the kindreds of the earth. They shall wail because of Christ, when they see him whom they have pierced by their sins, and crucified afresh. And that wailing must needs be terrible, when millions of men and women shall at the same instant fearfully cry out, and the noise shall mingle with the trumpet of the Archangel, and the thunders of the dying and groaning heavens, passing away with a great noise, and the roaring of the flames, in which the earth and all the works that are therein, shall then be dissolving. The terror and lamentation throughout the world at that time, with the foreboding pangs and convulsions of departing nature, will be such as never were, since the day that God created man upon the earth. Include in your idea the destruction of the old world by the flood; the overthrow of the cities of the plain by fire and brimstone, and the desolation of Jerusalem by the Roman armies, with an assemblage of all the plagues of Egypt, and the miseries and

calamities felt by men in all ages, yet your conceptions will fall as far short of the things themselves, as the shadow does of the substance. Nothing can exceed our blessed Lord's description of this last scene, but its actual accomplishment:—"There shall be signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations, with perplexity; the sea and the waves roaring; men's hearts failing them for fear, and for looking after those things that are coming on the earth; for the powers of Heaven shall be shaken. And then shall appear the sign of the son of man in Heaven; and then shall all the tribes of the earth mourn, and they shall see the son of man coming in the clouds of Heaven, with power and great glory." At this most awful and tremendous hour, when the son of man shall display his banner, the cross, in the clouds; when the sea and the waters of the great deep shall roar; when the destroying angel shall again go forth at midnight into the land of Egypt, and there shall be a great cry throughout all the land, because of death and judgment. Then shall be brought to pass that which is written in the Revelation:—"I beheld when the kings of the earth, and the great men, and the rich men, and the chief captains, and the mighty men, and every bondman, and every freeman, hid themselves in the dens, and in the rocks of the mountains; and said to the mountains and rocks, fall on us and hide us from the face of him that sitteth on the throne, and from the wrath of the LAMB, for the great day of his wrath is come, and who shall be able to stand?" BISHOP HORNE.

THOUGHTS ON THE NATIVITY.

WRITTEN ON CHRISTMAS EVE.

1. THIS is the night which gives a lustre to the days of the year; for it brought salvation to the inhabitants of the world; a night, in which it was said, *there is a male child born*, who shall be caught up to God, and to his throne, there to prepare mansions for all those that love his name, and rejoice at his birth.

2. *The days were* now *accomplished* when there should *come forth, a rod out of the stem of Jesse, and a branch should grow out of his roots;* when *a Virgin, of the house and lineage of David* should *bear a son.* The Holy Jesus, great and urgent as the necessity was of his coming into the world, staid the time which he had appointed, before he brake forth *as a strong man to run his race;* in like manner as, notwithstanding the *famine* there was of the word, he afterwards waited until he had attained to the age of *thirty*, before he entered upon his ministry; to teach the proud and forward spirits of men not to *run* before they are *called*, nor to think of promoting the cause of God, by the breach

of his commandments and ordinances; since the son of God himself, thought the glory of his father, and the salvation of the world, were best consulted and promoted, by a strict and unlimited obedience to them.

3. He chose to make his first appearance at *Bethlehem*, a town which, but for the greatness derived to it from his being born there, was *the least among the thousands of Judah.*

How different this spirit from that of many, who, professing themselves to be his disciples disdain the privacy of a country village, nor can rest until they are known and talked of in the great cities of the world! Learn thou, O my soul, from this circumstance, the blessings of an humble obscurity, more especially in the first part of life, when thy principles are unsettled, thy graces are tender, and thy resolutions feeble; and desire not thou to be known, when thy Saviour chose to be hidden. Lord, let thy birth at *Bethlehem*, mortify in me, every wish of ambition and ostentation, I most humbly beseech thee.

4. He was born upon a *journey* and at an *Inn.* How beautifully and forcibly doth this circumstance intimate to us the same great truth, concerning the Redeemer, which is thus expressed in the 39th Psalm: *I am a stranger with thee, and a sojourner, as all my fathers were!* And as he was, so are we in this world. Let not then the salutary remembrance of our pilgrimage slip out of our minds. Let us not forget that we are travellers, at present, like our father *Abraham* of old, only *passing thro' the land* which we are afterwards to inherit new in the kingdom of God. *As strangers and pilgrims, let us abstain from fleshly lusts, which war against the soul* in that capacity, and impede her progress to the heavenly *Canaan;* and let us wean ourselves from all foolish fondness for things, places, and persons in this world. For thus saith the Holy Jesus, to every believing soul; *Hearken, O daughter, and consider, incline thine ear; forget also thine own people, and thy father's house; so shall the King have pleasure in thy beauty, for he is thy Lord God, and worship thou him.* Here thou hast no abiding city; the church itself is but an *Inn*, constructed for the reception and entertainment of poor pilgrims, on their way to the *Jerusalem* above. Here the soul is strengthened and refreshed, but here she is not to stay: What Christ once said to his disciples, he says to them still; and they ought continually to say to each other, *arise, let us go hence!*

5. The Son of God was *laid in a manger, because there was no room for him in the Inn.* Many treatises have been written upon the virtue of *humility;* but one would think that he, who had ever been at *Bethlehem*, and there beheld this sight, might spare himself the trouble of reading them; since, if he returns humble, they will be needless; and if he does not, they will never make him so. The pride that can, unappalled, view Jesus in the manger, may, without breach of charity, be deemed incurable. This night was the hand of Jehovah upon every high thing to bring it

low. How is all the glory of the world blotted out at one stroke! Ye pomps and vanities, farewell! Henceforth I will no more complain of bad accommodations upon the road of life. If there was no room for the Lord of Glory in the world, shall I wonder that there is none for me? Shall sinful dust and ashes complain, when he did not? Must I squander my earnings upon extravagant furniture, when he lodged in a stable? Cannot I rest but upon down, when he made his uneasy bed in a manger? Surely riches and honours cannot be the things the world takes them to be, when the world's Creator thought them worthy of nothing but his contempt. If there is *no room for me in the Inn*, I will remember there was none for my Redeemer: I will go meekly and patiently to the *stable*, and there I shall be sure to find my Saviour Jesus.

6. Our Lord at his nativity, was *wrapped in swaddling clothes*. Despise not infants, for Jesus was one. Contemplate with the virgin mother this wonderful child, *set for the fall and rising again, of many in Israel;* for the fall of those, who are offended at his humiliation; for the exaltation of those who can thus accost him, even in his swaddling clothes: *We praise thee, O God, we acknowledge thee to be the Lord.* Think how those holy *feet*, now tender, and unable to support his sacred body, shall bear him over *Judea*, with a great zeal for the gaining souls to the belief and obedience of his holy laws; those are the feet which shall walk upon seas and hills of water, as upon firm pavement; at which the lepers and diseased persons shall recover health; which *Mary Magdalen* shall wash with tears, and wipe with her hair, and anoint with costly ointment, as expressions of love and adoration, and there find absolution and remedy for her sins; which finally shall be rent by the nails of the cross, and afterwards ascend above the heavens, when the earth shall become the *footstool of the great King*.

May the same mercies be accomplished in us, which were wrought at the feet of our Lord and Master, where let us place ourselves as his disciples, and vowing all obedience to his holy laws. In the same manner, consider those *hands*, which were so often lifted up to God in prayer, whose touch was miraculous and medicinal, cleansing lepers, restoring perished limbs, opening blind eyes, raising dead persons to life; those hands, which fed many thousands, by two miracles, multiplying bread; which purged the temple from prophaneness; which in a sacramental manner bare his own body, and gave it to be the food and refreshment of elect souls; which afterwards were rent upon the cross, till the wounds became glorious instruments of everlasting benediction. And let those considerations incite us to hold up *holy hands* in prayer, and to beg those blessed effects and spiritual cures upon our souls, which his precious hands did operate upon the bodies of men. We may also behold his holy *breast*, and reflect, that there lay that sacred *heart*, like the *door* within

the *ark*, speaking *peace* to us, being the seat of *love* and *sorrow*, the fountain of both the sacraments, running out in the two holy streams of blood and water, when the *rock* was *smitten*, when his blessed side was pierced. There with *St. John*, let us lay our head, and place our heart, and thence draw a treasure of holy wisdom, and heavenly affections, that we may rest in him only, and upon him lay our burden, filling every corner of our hearts with thoughts of the most amiable and blessed Jesus.

7. The glad tidings of Christ's birth were first brought by an angel. Tremble, O man, whosoever thou art, who hast the unspeakable honour to be appointed a messenger of this joyful news; for thou hast undertaken an angel's task, encompassed with the infirmities of humanity, perhaps encumbered with the concerns of the world, and polluted with the desires of the flesh. Fall lowly down before the holy babe, and intreat him to bestow on thee a portion of his pure and heavenly spirit, that thou mayest be fitly prepared to preach the angelic sermon to all the world: *Behold, I bring you glad tidings of great joy, which shall be to all people; for unto you is born this day, in the city of David, a Saviour who is Christ the Lord.* A sermon this, well worthy the tongue of an angel, and which ought forever to employ the thoughts and voices of the children of men. For never, since the day in which Adam left the gates of much-loved Eden, was there so gladsome a sound heard upon the earth. Heaven itself gives man joy of the birth of a Saviour, a Saviour of all men, whether *Jews* or *Gentiles*, from sin and sorrow, and the wrath to come; one anointed to instruct, redeem and govern his people; one who is God over all, blessed forevermore, infinite in mercy, wisdom and power. *How beautiful upon the mountains are the feet of thosewho publish this salvation!*

8. These tidings came to Shepherds. Poverty of spirit, contempt of the world, and simplicity of heart, are the qualifications which dispose men for the reception of Christ, and draw down divine visitations. The news of an incarnate Saviour came not to the great, the rich, or the voluptuous. And why? The great would never stoop to him, who came in obscurity and humility; the rich would despise him who came in poverty and nakedness; the voluptuous could have no tast for him who lodged in a stable, and lay in a manger. Such propriety is there in that renunciation of the *world* and the *flesh*, made by every person, when taking upon him the *Christian* profession.

9. TheShepherds were *keeping watch over their flocks by night.* Happy the man, whom his Lord, when he cometh, shall find so doing, employed in a conscienscious discharge of the duties of his calling, how mean soever it may be, if it is but an honest one. No man so engaged is to be despised by the disciples of Christ, who appointed man to labour, and is pleased thus to reward the labours of the diligent, with a manifestation of his glory. Besides, we are to consider that "Christ the great Shep-

herd" hath made his ministers overseers of their flocks, distinguished by their particular folds, and that he conveys the mysteries of his kingdom, first to the pastors, and by their ministry, to the flocks. But although all of them be admitted to the ministry, yet those only to the interior recesses, and nearer intimations of Jesus, who are *watchful over their flocks*, assiduous in their labours, patient in their sufferings, present in the dangers of the sheep, ready to interpose their persons, and if called upon to sacrifice their lives. These are *Shepherds*, who first converse with *angels*, and shall finally enter into the *presence* of the *Lord*. Arise then, O my soul, and prevent the night watches, that thou mayest be occupied in the words of the Almighty; so shalt thou be a meet receiver of *the glad tidings of joy;* so shall *the glory of the Lord shine round about thee*, and give thee the knowledge of God in the face of Jesus Christ, to enlighten thy understanding, to enliven the heart, and to make thee, both in doctrine and example, a burning and a shining light.

10. *Suddenly there was with the angel, a multitude of the heavenly host, praising God, and saying; Glory to God in the highest, and on earth peace, good-will towards men.*— Surely this is *a night to be much observed*, among the generations of men forevermore. Who does not imagine himself in the field with the poor, but happy shepherds? Who does not think he suddenly hears the stillness of the night sweetly evaded by sounds like those in that ravishing symphony with which the inimitable Handel ushers in the scene, in his *Messiah*, and which never can be exceeded, but by the music that welcomes the departing soul into the regions of peace and harmony; and hails her on her safe arrival in the fields of Paradise. *There is joy among the angels of God, over one sinner that repenteth.* What wonder, then, that at the birth of the Son of God, for the redemption and salvation of the world, there should be a jubilee in heaven? The wonder is, that there should not be one upon *earth*, and that *man* should be unconcerned at an event, which brought forth the spirits above in multitudes, to admire, adore, and celebrate it. But be not thou, my soul, among the ungrateful and unthankful. Rejoice thou in the Lord Jesus always, and magnify his holy name forever: but at this season, above all others, forget not to renew thy joy, taking up and continuing, with all thy powers and faculties, the song first set by the Angelic Choir for that purpose: *Glory to God in the highest, and on earth peace, good-will towards men.*

ACADEMICUS.

THE PLACE OF OUR SAVIOUR's NATIVITY.

IT seems at first sight to be of little consequence to us to know the place of Christ's nativity; for we should still consider him as our Redeemer, whatever the circumstances might be which attended his mortal life. But since it pleased God to declare the place in which the Saviour of the world should be born, it became necessary that it should happen precisely there, and it was one of the characters by which Christ was known to be the true Messiah. It is also of little importance to us what place we ourselves live in, provided we find true happiness. There is no part of the earth, however poor and despicable, where there may not be better and happier people than some of those in the greatest and most celebrated cities. Do we know a single spot on our globe where the works of God do not appear to us under a thousand striking forms; and where we might not experience the sweetest satisfaction which flows from a good conscience? For each individual, the place preferable to all others is that in which he may enjoy the most health, and do the most good. For a whole nation, it is the place which contains the greatest number of wise and virtuous men; for every nation declines in proportion as religion and virtue lose their influence over them. The place where a young man may, for the first time, have contemplated the morning dawn of nature, renewed with the most lively sensations of pleasure, and adored God with all the love and veneration of which his heart was capable; the place where a virtuous pair first learned to be acquainted, or where two friends gave each other the noblest and most affecting proofs of tenderness; the village where any one may have seen, or may himself have given remarkable examples of goodness, justice, and patience. Such a place, ought it not to be dear to their hearts? According to this rule, Bethlehem was, though small, a venerable place, as it contained many good and pious people. The patriarch Jacob staid there sometime, in order to erect a monument for his beloved Rachael. It was at Bethlehem that the worthy Naomi, and Ruth, her modest daughter-in-law, gave proofs of their faith and virtue. And it was there, Boaz, that generous benefactor, lived and had his possessions. Bethlehem was the abode of the humble Jesse, the happy father of many sons, the youngest of whom rose from the state of a shepherd to the throne of Israel. In Bethlehem was born the Prince Zerubbabel, that descendant of David, who was the type of that ruler and shepherd, about whom Israel was one day to be assembled, and live happily under his government. Lastly, there was born the Son of God, whose birth laid the foundation for our redemption. Thus, in places too small to be remarkable, men are sometimes born who afterwards became the benefac-

tors of mankind. A village often produces men, who, by their wisdom, uprightness and heroism, become blessings to whole kingdoms. It is certain that true piety would make a rapid progress over the earth, if we every where endeavoured to give proofs of innocent morals. If our cities furnished more examples of virtue, their influence would extend to the country; and in the smallest village there would be found families, who, like that of Joseph and Mary, would distinguish themselves by their uprightness and piety; and would attract respect in the midst even of poverty and humiliation. Then would God shed blessings over the country of such good people; and, after some generations, a nation would be formed that would all walk in their paths. He who has travelled most throughout the world, who has visited great cities, and been a witness to the numberless crimes therein committed, has he not reason to be thankful if he at last finds a village, where, in a peaceful cottage, surrounded with quiet and virtuous neighbours, he may devote himself to the service of God and humanity; and by these means enjoy the only true content—that which arises from tranquillity and peace of mind. He will not then regret places, more magnificent indeed, but wherein luxury lays many snares; more extensive, but where vice governs; more rich, but where they live in a forgetfulness of God and their duties. He will surely prefer to these the obscure retreat, where, secure from bitter remorse, he may live peaceably and happy. STURM.

BISHOP HORNE'S ELEVENTH LETTER ON INFIDELITY.

P. 3d. "IS the account of the Fall of Man, in the book of Genesis, physical or allegorical?"

I take it to be an historical narrative of what really passed in the Garden of Eden. With regard to the parties concerned, there is no dispute concerning three of them; the Creator, the Man, and the Woman. But there appears to be a fourth, whose nature and character it has been thought not so easy to ascertain. He is called the Serpent; but is throughout represented as an intelligent being, and treated as such. He proves himself, also, to be the tempter. Can we doubt for a moment who this Being is? The Serpent, the old Serpent, the Dragon, are the appellations bestowed, in the New Testament, upon the great adversary of mankind, the tempter, the deceiver, the accuser, the murderer. One question remains, whether, upon the occasion before us, he assumed the form of the natural serpent, or be only described under the name, and by imagery and expressions, borrowed from the corresponding nature and qualities of that creature, and applied to him by analogy? Ei-

ther way, it is beyond all controversy with us, who believe the scriptures, that *he* is the principal agent in the whole affair; *he* is all along intended and addressed; on *him* was the weight and force of the tremendous sentence to light; between his seed and that of the woman, was the enmity to subsist; and his head was finally to be crushed by victorious Messiah. However Christians may have differed in their interpretations of particular words and phrases, this is the substance of what always has been and what always must be maintained among them upon the subject. If all be confined to the natural serpent, or beast of the field, the account must then be, as Dr. Middleton contends, an apologue or fable, with a moral couched under it. But the writers of the New Testament ever refer to it as true history, and invariably declare Satan to have been the Serpent, who, "through his subtilty, deceived Eve." The account of man's redemption is no apologue, but true history, built upon and presupposing the truth and reality of his temptation and fall, effected by the wiles of the enemy; who for that reason was to be crushed, together with his works, by the power of the Redeemer. As to the change wrought in the natural serpent after the fall (a subject on which the infidels divert themselves more than they will divert any body else) no man can deny that a change might take place; and no man can precisely ascertain the nature of such change, unless he knew the form in which that species of creatures was originally made. Nor does the sentence (so far as it may relate to the natural serpent) imply, that he should choose dust for his food, or that it should be his only food. They who grovel in dust must sometimes come in for a mouthful. The expression intimates to us the very lowest degree of prostration, humiliation, and the most abject wretchedness; similar to that other of the prophet, "his enemies shall *lick the dust.*" Let gentlemen take care that they are not of the number. The history of man's fall is no fable, and will hereafter be found no jest.

P. 6th. "A tree of life, which God was obliged to guard by cherubim and a flaming sword, lest men should eat of the fruit and become immortal."

The passage here alluded to, has long been a subject of ridicule among unbelievers—it may, perhaps, cease to be so, when the following particulars are duly weighed and considered.

1st. There is no reason in the world for supposing the cherubim here mentioned, to have been different from those described at large, as exhibited in vision to Ezekiel, figures of which were placed in the tabernacle and temple. Moses says, "God placed cherubim." The people for whom he wrote, were perfectly well acquainted with the nature, form, and design of them. The prophet, upon beholding them in vision, declares, "I knew that they were the cherubim." 2d. The words rendered in our translation, "a flaming sword turning every way," may, and it

is apprehended ought to be rendered "a devouring fire, turning or rolling upon itself?" as the cherubim which Ezekiel saw, are said to have stood in the midst of fire, "catching or enfolding itself." The expressions are equivalent, and correspond exactly. 3d. "This body of fire, generally attended by, and subsisting in a cloud, is styled the glory of the Lord, and always accompanied the appearance of the cherubim. 4th. The most ancient expositions left in the world, which are the Jewish Targums, paraphrase the verse thus: "And he thrust out the man, and caused the glory of his presence to dwell of old, at the east of the Garden of Eden, above the two cherubim." 5th. If such be the real import of the passage, and it relate only to the manifestation of the divine presence, by its well known symbol, above or between the cherubim, may we not fairly and reasonably conclude, that the design of such manifestation, at the east of the Garden of Eden, was the same as it was confessedly afterwards in the tabernacle and temple: viz. To reveal the will of God for the conduct of his people; to accept the sacrifices offered to him; and favourably to regard the pre-figurative atonement, made "the sprinkling of blood, without which, there was (after the fall) no remission." And all this was done "to *keep* or *preserve* the way of the tree of life"—immortality being now the object of a new covenant, with other conditions. There were good reasons why our first parent should not be suffered, in the state to which he had reduced himself, to "put forth his hand, and take and eat." The dispensation of Eden was at an end. Old sacraments were abolished, and new ones were to be instituted. In the spirit of repentance and faith, the delinquents were to wait "till one happier man should regain the blissful seat," and "open the kingdom of heaven to all believers," himself the *true tree of life in the Paradise of God.*

To the candid and learned of all denominations these remarks are submitted. If there be any thing in them, the text in question, which has so long been the *butt* of Infidels, and the *stumbling-block* of Believers, not only becomes cleared of its difficulties, but throws a light and glory on the whole patriarchal dispensation.

FOR THE CHURCHMAN'S MAGAZINE.

Messrs. Editors,

Please to insert, in your next number, the following extract from a Sermon upon the odious practice of LYING.

"OF all the vices that infest the world, *lying* is the most mean and pernicious. The man who wallows in the puddle of drunkenness and sensuality, is only like a swine: but he who is a liar, is like the devil; and like him in one of his most

infamous properties. Lying discovers such a meanness and turpitude of soul, as discovers its origin to be from the devil: as it is evidently impressed with his superscription, who was the father of lies from the beginning, and who like an unnatural father, will be the tormentor of his children to the end.

To be a liar, is a striking mark of a coward; for every man would speak truth if he durst. To be a liar, is an evident token of a fool; for every wise man will speak truth. To be a liar, is an infallible proof of a knave; for every honest man must speak truth.

Now if any thing can constitute the baseness of a character, it must be the combination of *cowardice*, *folly*, and *knavery*; which are three of the worst qualities that can exist in connection. In nothing, however, is the baseness of this vice more apparent than in this, that, to every mortal the appellation of a liar is the most disgustful.* How inexpressibly base must then be the thing itself, when the very image of it is so shocking!

A *lie* is a weak thing, it always wants another to support it. A *lie* is an imprudent thing, for it often disappoints itself. A *lie* is a destructive thing, for it at once stifles the voice, and relaxes the energy of conscience. Base indeed must be the compound, of which *weakness*, *worthlessnes*, and *impudence* are the sole ingredients.

To *lie* meanly, is very pitiful; to *lie* dexterously is very difficult. It requires a good invention, a retentive memory, and a bad conscience. A good invention, to tell a fashionable and plausible *lie;* a good memory, to prevent contradiction; a bad conscience, to prevent remorse; and every liar must have the last: God be thanked, few liars have the second. A comfortable consideration indeed; for if these three qualities, (a dangerous assemblage) should all centre in the same bosom, the consequence to society would be so fatal, that if the infernal ghosts were to embody themselves, and commence inhabitants on the earth, their influence would be more propitious to the welfare of the world, than the dark designs of men who have given themselves up to dissimulation and falsehood. Take a view of this vice in its various obliquities, and behold the infamy. Consider fraud—what is it? How base to trepan the honest simplicity of your neighbors! to lay schemes for their destruction, and in wily silence to disturb the peace and quiet of mankind!—Consider hypocrisy—what is it? How vile, how mean, to have the face of a friend, and the heart of an enemy! the profession of a saint, and the temper of a devil! to entice with a smile—to betray with a kiss! Consider flattery—what is it? How absurd, how servile, to adorn the foibles of mankind with the colours of the rainbow! and to gild superficial virtue with borrowed charms! In other respects, we only deceive men;

* He who wantonly calls another a liar, shews the want of good breeding, as well as that "charity which wishes no ill to his neighbour."

but in this, we excite men to deceive themselves; intoxicate their minds with ridiculous ideas of their own significancy; blow up the swelling sails of pride, and induce them to throw off the garment of humility, which is the most becoming mortals can wear.

Such a horrid monster is this vice, in all its shapes, that it needs only to be seen that it may be hated—only to be discovered, that it may be detested. What a detestable wretch, then, is a *liar!* Suspected by all—despised by the good—the contempt of the bad—a coward through life—a monster in death—and a miserable outcast in eternity! *All liars shall have their part in the lake which burns with fire and brimstone.* But this is the awful consequence of lying, which is next to be considered——"

SACRED CRITICISMS.

ST. MATTHEW, CH. i. V. 17, 18, &c.

"IN Rama was there a voice heard, lamentation," &c.—St. Matthew in this passage, has borrowed a beautiful quotation from Jeremiah, ch. xxxi. v. 15, upon occasion of the murder of the innocent infants by Herod; for the right understanding of which we should remember that there was really no such place as *Ramah* any where about Bethlehem, and therefore that the Hebrew word HEREME, ought to be translated *on high;* and to those who are in the least acquainted with scripture, it is well known, that *voice on high*, and a *voice aloud*, is the same thing.

The history of Rachel's sepulchre we find in Gen. xxxv. v. 19. Rachel, dying in child-bed, was buried by Jacob, about a quarter of a mile from Bethlehem, which occasioned the name of a village built upon that spot to be called *Rachel's sepulchre*, and sometimes simply *Rachel*, as we may learn from 1. Sam. xxx. v. 29, and 1. Sam. x. v. 2.

Here it may not be improper to observe, that our translators have greatly mistaken the last mentioned passage, by making Samuel tell Saul, that he should find two men by *Rachel's sepulchre* in the border of *Benjamin* at *Zelzah;* whereas *Zelzah* lies between the tribes of *Benjamin* and *Ephraim*, where Saul then was, and the town of *Rachel*, or *Rachel's sepulchre* was twenty miles further south, in the tribe of Judah. The words, I apprehend, should be read, "*Thou shalt find two men, inhabitants of Rachel's sepulchre, in the border of Benjamin, at Zelzah.*" These men, no doubt, were coming to Samuel, and having lodged at *Gibrah*, on the road, were capable of giving Samuel the information here mentioned. But there does not seem to be any reason why Saul should run so much further southward than his

father's habitation, when he knew that his asses were found. Nor indeed, could he easily do it, and be back again the same day at the BETH-EL or *house of God*, at *Kirjath-jairim*.

There is another word in the quotation before us, which has some difficulty attending it, viz. TEMRURIM, which the Rabbies render *bitternesses*. This word is twice used in this chapter of Jeremiah, derived from TEMER, which signifies *rising*, and is the Hebrew word for the *palm-tree*, which, if ever so much depressed, as soon as the pressure is removed, will instantly resume its former erect condition, and therefore is deservedly called the *rising tree;* and hence it is usually made the emblem of fortitude, victory, and peace. As then, the word *temrurim* signifies *risings*, it is evident that the doubling the last part of that word must be intended to enhance the signification as far as the language will admit of, as we, in English, double words for the same purpose. The word therefore applied to sounds, as in the verse before us, means *louder and louder;* and when it is applied to a *way-mark* through a solitary country, as in v. 21, must signify *rising risings*, or marks lifted up to such a height as to be seen at a very great distance.

This being promised, it is evident that the verse under consideration ought to be translated thus:—*Aloud a voice is heard; lamentations, weepings, louder and louder; Rachel weeping over her children, refusing to be comforted over her children, because they are not.*

Hark! dire distress! aloud the dreadful roar:
The sound of weepings, wailings, more and more;
Yet louder, louder still, the screams appear,
And doleful accents strike th' affrighted ear.
'Tis Rachel thus laments her bleeding sons,
And murder'd infants cause these mother-moans.

Had the Prophet lived at this time, and heard the mother's cries increase as the murderers proceeded in their bloody work, he could not possibly have given us a more lively description of this massacre, than he has here done near 600 years before it was committed; and as this was one of the most bloody actions that was ever recorded, so doth the present appear to be as fine a mourning piece as ever was written.

FOR THE CHURCHMAN'S MAGAZINE.

And Paul, as his manner was, reasoned with them out of the Scriptures.
Acts xvii. 2.

IT was St. Paul's practice to reason and draw consequences from scripture, in order to vindicate the doctrines of the gospel. He thus proved to the Thessalonians that *Jesus* is the *Christ*. We may therefore reason in the same manner to support any other doctrine; and as the practice of infant Bap-

tism is to be supported in this way, we will sketch, in few words, some of the evidences on which it is grounded.

The first and one of the strongest reasons which offers itself upon the subject, is to be taken from the custom of circumcising children in the Jewish Church. Every one knows, or ought to know, that outward circumcision represented the circumcision of the heart. It is also well known among Christians, that outward baptism represents the baptism of the spirit, or regeneration of heart. And as *circumcision* of heart and *regeneration* of heart are evidently one and the same thing, it must follow as a necessary consequence, that *circumcision* and *baptism* are of one and the same import and signification. As it was, therefore, once strictly commanded that circumcised parents should attend to the circumcision of their children, it may now be declared as the duty of all baptized parents to bring their children to baptism.

Again, to the same purpose, it is well known that the Jewish feast of the *Passover* meant the same as the Christian sacrament of the *Lord's Supper*. Both of them were instituted to commemorate the deliverance of God's people. Let it then be observed that men were not allowed to eat the Passover 'till they had been circumcised, and none can partake of the Lord's Supper among *Christians*, without first receiving the ordinance of baptism. Let it be well observed that there is nothing in the Christian dispensation but what was prefigured in the Jewish, and that the Jews had only the two sacraments of *circumcision* and the *passover*, while Christians have only *baptism* and the *Lord's Supper*. Let these things be well observed and considered, and will it not appear to be clear and incontestible that *baptism* means the same thing with *circumcision*, and consequently is as proper and necessary for children now, as the other was under the Jewish dispensation? This reason will still appear stronger, if we consider that the covenant made with Abraham, of which circumcision was the seal, is the same covenant of grace which Christians are now under. It is true, the *form* of the dispensation is in some respects different: as the Apostle says, the Priesthood being changed, there is made of necessity a change also of the law. But these changes do not in the least affect the *identity* of the covenant, which remains in substance the same as it was under the former dispensation. It is true also that the Apostle (*Heb.* viii. 8. &c.) calls the Christian dispensation the *New Covenant*, in contradistinction to the Jewish, which was old, and to be done away. But the old covenant, here mentioned, is not that which was made with Abraham; it is that which God made with the Israelites when *he took them by the hand to lead them forth out of Egypt;* and therefore means the outward observances of the law of Moses, which was something different from the covenant with Abraham, and was not promulgated till above four hundred years after it. St.

Paul's expression to the Hebrews, as cited from the Prophet, does not, therefore, relate to the substance of the covenant, but only to its outward *form;* the *substance* remains invariably the same; and though it is more fully displayed to us than it was to the Jews, yet they had a shadow of it. Abraham himself had a view of Christ; *he rejoiced to see his day, and he saw it and was glad.* (*John* viii. 56.) The covenant itself is not altered by being dispensed in a different way. Whether among the Patriarchs or under the law, as in its present form, it is still the same covenant of grace, promising salvation through faith. In the 3d chapter of Galatians, verse 8, the Apostle teaches us that the gospel was preached unto Abraham. And again, verse 17, that the covenant was confirmed of God in Christ 430 years before the giving of the law, which was meant of Abraham's time. This, being *confirmed of God in Christ,* must necessarily be the *Christian* covenant, the covenant of grace, which was made with that Patriarch, and of which circumcision was the sign and seal. *He received this as a seal of the righteousness of faith.* The *nature* of the covenant made with Abraham shows also that it was the covenant of grace, the same in *substance* with the one we are now under. The Almighty says to him (*Gen.* xvii. 7.) *I will establish my covenant between me and thee, and thy seed after thee, in their generations for an everlasting covenant, to be a God unto thee, and to thy seed after thee.* Now in this promise *that he would be their God,* is comprised every thing which a Christian can expect or desire—every thing contained in the gospel. And *this promise* is directly referred to by St. Paul, when he says, (*Gal.* iii. 29.) If ye be Christ's, then are ye *Abraham's seed* and *heirs,* according to the promise, where he shows that this is a *gospel promise* of grace here and glory hereafter.

Several of our Lord's parables speak the same thing. In the 21st of Matthew, when he is reproving the Jews for their abuse of the privileges they had enjoyed, he compares God's holy covenant to a *vineyard,* which they had occupied. It had been planted and committed exclusively to them. *The vineyard of the Lord of Hosts is the house of Israel, and the men of Judah his pleasant plant.* (*Isa.* v. 7.) But when he sent unto them for the fruits of the vineyard, they refused to render them, and abused the servants whom he had sent, insomuch that he determined to destroy those wicked men, and let out his vineyard to other husbandmen, who would render him the fruits in their seasons. Christ then applies this parable directly to the Jews, and says, *The kingdom of God shall be taken from you and given to a nation bringing forth the fruits thereof.* The same gospel privileges which they had enjoyed, should be taken from them and given to the Gentiles: of course, the covenant of grace, which is now dispensed to us, is the same which descended from Abraham to his Jewish posterity. We could mention various instances

in scripture, where this matter is represented in the same light: but what has been said is sufficient to prove that the Jews, even before the coming of Christ, were under the gospel covenant, and that circumcision was a seal of the covenant of grace. Should any one think it not sufficient, let him, for further satisfaction, consult the numerous passages in the bible, which speak of the *rejection* of the Jews, and *calling* of the Gentiles; for most of those passages afford clear evidence upon this question. It being then plain that we are under the same covenant with the Jews, the covenant made with Abraham, and they being expressly commanded to bring their children into covenant with them, it follows, as a regular and a necessary consequence, that *we* are under the same obligations, and should not neglect to offer up our children in baptism.

It does not become us to enquire why there is not some precept or example in the New Testament upon this point; the original command will continue binding as long as there are any people in the world who can be called the *seed of Abraham;* and that will be as long as there are any Christians in the world; for all Christians are said to be Abraham's seed and heirs, according to the promise. (*Gal.* iii. 29.)

Again; one strong circumstance in favour of infant baptism arises from what St. Paul says of the passage of the Israelites through the red sea: They were all under the cloud, and all passed through the sea, and were all baptised in the cloud and in the sea, and afterwards did all eat of the same spiritual meat, and drink the same spiritual drink. (1 *Cor.* x. 1. &c.) Here the Apostle alludes to the two sacraments. Their passing through the sea represented *baptism*, and the spiritual meat and drink in the wilderness represented the *Lord's Supper.* Their sojourning in the desert, and subsisting upon this spiritual food on their way to the land of promise, prefigured our being in the Church, and partaking of its ordinances, on our way to the kingdom of Heaven. The land of Egypt, with its bondage and corruptions, represented the world, with its affections and lusts, which we are required to renounce at baptism; and the passage of the sea represented the ordinance of baptism itself, that is, passing out of the kingdom of this world into the kingdom of Christ. As the Israelites then were all baptised at the red sea, there were certainly many children baptized, for the multitude consisted of men, women and children. And St. Paul, directly after he had related this transaction, expressly declares that these things were given us for an example.

The last scripture reason, which I shall here enlarge upon, in vindication of this practice, is taken from the words of the gospel made use of in our baptismal office. Our Lord says, *suffer the little children to come unto me, and forbid them not; for of such is the kingdom of God.* We acknowledge these words do not declare that children must be baptized; but our Church sup-

poses that they amount to the same thing. They declare that children must be brought to Christ, and this can be done only by baptism;—*those who have been baptized into Christ, have put on Christ.* (*Gal.* iii. 27.) His ministers must in this way suffer *little children, infants*, as St. Luke says, (ch. xviii. v. 15.) to be brought unto him, and his people must not neglect to bring them. The reason given, why they should be brought, is also to be well considered. *Of such is the kingdom of God:* Or, as it might very properly be expressed, *theirs* is the kingdom of God. The phrases, *kingdom of God*, and *kingdom of heaven*, in the New Testament, frequently mean the visible Church here on earth, into which members are received by baptism. And if that is the meaning here, this passage declares directly in favour of the baptism of infants; because, if they have a right to church membership in this world, they surely ought to be baptized. But if the expression in this place means the kingdom above, and is intended to show that children are heirs of glory, it will in that case amount to the same thing; for surely all who are heirs of the kingdom above, are justly entitled to all church privileges, which they can receive here on earth. Every person, of whatever age or description, of whom it can with propriety be said, *of such is the kingdom of God;* every such person has a just right, and most certainly ought, to be received into covenant among Christians. And now, when we consider, that there is nothing said in the New Testament *against* the baptism of children, but that there are rather circumstances in favour of it, such as the baptising of whole families at once, and the general expressions of kindness to infants declared by Jesus Christ, together with the Apostle's declaration of their being *holy;* when we consider, also, that *infant baptism* was constantly practiced among Christians in the ages after the Apostles; insomuch that one of the greatest writers in the primitive Church, (*Origen,*) who lived within a hundred years from the death of St. John, speaks of it as a general practice; and another, (*Pelagius*) who lived at the same time, declares that he never heard of such a thing as refusing baptism to infants; and finally, when we consider, that from the Apostle's time, downward, for twelve or fourteen hundred years, there was no denomination of Christians that did not practice it, and that even now it is practiced by probably more than nineteen twentieths of the Christian world: taking all these things into consideration, together with the strong arguments we have just been examining, have we not reason to be thankful that this practice is still preserved in our Church, and that we have the blessed privilege, not only of coming ourselves into the Christian covenant, but of having our children admitted with us? And should we not make such diligent use of this privilege as becomes people who are so highly favoured?

A. B.

TWO PORTRAITS.

AUSTERUS is a solid and exemplary Christian. He has a deep, extensive and experimental knowledge of divine things. Inflexibly and invariably true to his principles, he stems with a noble singularity the torrent of the world, and can neither be bribed, nor intimidated from the path of duty. He is a rough diamond of great intrinsic value, and would sparkle with a distinguished lustre, if he were more polished: but though the word of God is his daily study, and he prizes the precepts as well as the promises more than thousands of gold and silver, there is one precept he seems to have overlooked; I mean that of the apostle, BE COURTEOUS. Instead of that gentleness and condescension which will always be expected from professed followers of the meek and lowly Jesus, there is a harshness in his manner which makes him more admired than beloved; and they who truly love him, often feel more constraint than pleasure, when in his company. His intimate friends are satisfied that he is no stranger to true humility of heart; but these are few. By others he is thought proud, dogmatic and self-important; nor can this prejudice against him be easily removed, until he can lay aside that cynical air which he has unhappily contracted.

VOLATILIS is sufficiently exact in performing his promises in such instances as he thinks of real importance. If he bids a person depend upon his assistance, he will not disappoint his expectations. Perhaps he is equally sincere in all his promises at the time of making them; but for want of method in the management of his affairs, he is always in a hurry, always too late, and has always some engagement upon his hands with which it is impossible he can comply: yet he goes on in this way, exposing himself and others to continual disappointments. He accepts, without a thought, proposals which are incompatible with each other, and will perhaps undertake to be at two or three different and distant places, at the same hour. This has been so long his practice, that nobody now expects him, till they see him. In other respects he is a good sort of man; but this want of punctuality, which runs through his whole deportment, puts every thing out of course in which he is concerned, abroad and at home. Volatilis excuses himself as well as he can, and chiefly by alledging, that the things in which he fails are of no great consequence. But he would do well to remember, that truth is a sacred thing, and ought not to be violated in the smallest matters, without an unforeseen and unavoidable prevention. Such a trifling turn of spirit lessens the weight of a person's character, though he makes no pretensions to religion, and is still a greater blemish in a professor.

FOR THE CHURCHMAN'S MAGAZINE.

ON THE NATIVITY OF OUR BLESSED SAVIOUR.

"AWAKE from silence ev'ry voice,
Each cheerful pipe and sounding string;
Let ev'ry grateful heart rejoice,
And ev'ry tongue in rapture sing.

On this distinguish'd day of grace,
Th' eternal Prince of Glory came,
To purge the guilt of human race,
And save them by his pow'rful name.

Bow down your heads, ye lofty pines,
Ye mountains crown'd with cedars tall,
Be still, ye rude imperious winds,
Throughout the wide terrestrial ball.

Let nought but harmony and love,
O'er all th' expanded surface reign,
And let the sacred choir above,
Approve and join the heav'nly strain.

When we in bondage were exil'd,
And rebels to th' eternal God,
Our souls, with blackest guilt defil'd,
Obnoxious to th' impending rod;—

That from his seat of perfect bliss,
The Son of Glory should descend,
To offer man the terms of peace,
And his unbounded grace extend.

Such goodness! such stupendous grace!
Nor men, nor angels, can explore;
Then let us, what we cannot trace,
With awful reverence adore.

Ye wing'd inhabitants of air,
All ye that graze the verdant plain;
Ye herds that to the wilds repair,
And ye that skim the surging main;

Some signs of exultation show,
While grateful *minds* your voices *raise*;
'Tis all that mortals can bestow,
To hail the *day* in songs of praise.

While skilful hands the chorus join,
And tune the rapture-raising lyre;
While grateful strains of love divine
Serene, extatic joys inspire.

Thus sacred be the happy day,
While *sun*, and *moon*, and *stars* endure;
Till nature feels her last decay,
And *time* itself shall be no more."

A HYMN FOR CHRISTMAS.

WHAT sounds of great mercy salute our glad ear!
What wonderful tidings from heaven we hear!
The voice of the cherub awakens the morn,
Proclaiming to mortals—"a Saviour is born."

Hear angels uniting with angels to show
God's glory on high, and *man's peace* here below!
See Seraphs encompass our Father above
To welcome us home to the arms of his love!

Shall angels sing praises and seraphs rejoice,
And man, Oh! ungrateful, not join his glad voice!
Lo, heaven resounds with redemption and grace;
"Good will" to a fallen—a mis'rable race.

Let earth join her voice with the heavenly throng,
Let saints and archangels unite in the song;
Let Jew and let Gentile salute the bright morn,
And sing through all nations, "a Saviour is born."

How humble the monarch that Israel must own,
A manger his cradle, a stable his throne;
How low he descends from his mansion above,
To raise us to hope, and inspire us with love.

Let love then inspire us loud praises to sing,
To Christ our Redeemer, our God and our King;
While life is our portion we'll welcome this morn,
Proclaiming with angels, "a Saviour is born." X.

AN ODE FOR CHRISTMAS DAY.

LOST and bewilder'd lay the sons of men,
Lost to all hopes of happiness and heav'n,
Their ev'ry thought but aggravated guilt,
And all their ways perpetually ill;
Fatal effect of the first Adam's fall!
When in due time the second Adam came,
Array'd in mercy, graciously benign,
To reinstate them in their former bliss,
And reconcile th' offended God to man:
Eternal purpose of th' eternal Sire!
Bless'd condescension of th' eternal Son!
Hail him, thou earth! receive with joy this Sun
Of righteousness, with healing wings aris'n,
To cheer the drooping souls of sinners lost,
And wipe out ev'ry sin with all its guilt.
No more has death a sting:—no more the grave
Has terror:—by this better man secur'd
Of everlasting bliss, and endless joy.
Forever chant his praise; till his own realms
Receive the welcome sound, and angels join
The hallow'd song, of glory, peace, good-will!

So angels sing—and so sing we,
To God on high all glory be,
Let him on earth his peace bestow,
And unto men his favour show.